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An index and a brief bibliography would have been valuable additions to the edition.

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While I have read Mr. von Noé's paper with pleasure, I must confess that it leaves me in the state of mind of the old fellow in Plautus, after his friend has labored to clear away his doubts—

'nunc sum multo incertior quam dudum.'

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## CORRESPONDENCE.

### 'FEWTER' AGAIN.

To the Editors of *Mod. Lang. Notes* :

SIRS:—I am glad that my request for information (*v. M. L. N.* xvi, 8) has induced Mr. A. C. von Noé to investigate a matter which apparently nobody clearly understands, and to embody the results of his researches in an interesting paper in *Modern Philology* (I, 2).

Mr. von Noé's conclusion is that the fewter was merely the felt covering of the saddle; that the knight, when about to charge, took his lance from his squire, fewtered it—that is, held it for awhile upright on the saddle—and then lowered it to a horizontal position for the charge.

To me this explanation presents these difficulties:—(1) Why should the knight, upon receiving his lance, stand it upright on the saddle before gripping it for the charge? (2) Why should this superfluous and rather irrational intermediate manœuvre be constantly mentioned in the descriptions of combats, as if it, and not the levelling the lance, was the important thing? (3) Where a knight is riding unattended (and therefore carrying his lance) (*e. g. Rauf Coilyear*, 809) as soon as he sees his enemy, or comes within charging distance, he fewters his lance and charges him. (4) Such phrases as: 'to him he priked, With spere festened in fewter him for to spille' (*W. of Pal.* 3436) seem to me quite incompatible with this explanation.

I have somewhere seen the suggestion that the fewter was a socket hung by a chain from the saddle. The knight might then use it as a support for the lance when carried vertically, and as a *point d'appui* for the charge; but nothing of the kind appears (so far as I have seen) in the old illustrations.

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### POETA, POEMA, POESIS.

To the Editors of *Mod. Lang. Notes* :

SIRS:—Professor Saintsbury in his *History of Criticism*, II, 204, speaking of Ben Jonson's famous passage in the *Discoveries*, and the differentiation of *poeta*, *poema*, *poesis*, remarks that Dr. Spingarn "goes too far" in tracing this to Scaliger or Maggi. It is a "common form," says Professor Saintsbury, nearly as old as Rhetoric. I may point out that in the treatise *De Differentiis*, attributed to Cornelius Fronto (Keil, *Grammatici Latini*, VII, 525), the author distinguishes "*Poeticen et poesin et poema et poeticum. poetice est rei, ut historice, poesis operum contextus, poema certis pedibus et legitimis inclusa materia, poeticum in poeta utile est.*" Everybody came to discuss the matter. See Trapp, *Praelectiones*, I, 41: "per Poema . . . intelligendum est Opus Poetae; per Poesin, Actionem; per Poeticam, Artem sive Habitum." Trapp speaks of the constant confusion in the use of *Poesis* and *Poetica*. Scaliger, of course, had given the distinction in his *Poetics* (ed. 1561, p. 5); and Vossius, Cap. IV, § 1, defines *poema* as "*materia, opus,*" *poesis* as "*operatio seu actio quā poema contextitur,*" and *poetice* as "*habitus ipse praecepta ad poesin disponens.*" But Ben, as Professor Saintsbury hints, had before him in all probability the commonplaces which Scaliger and Vossius knew. Fronto's little treatise was accessible for Jonson in the Paris folio of 1516 (*Grammatici Illustres XII*) and in subsequent editions.

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